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"Throw it away! It will make you sick!" A similar attitude is reflected in this statement:

When you are sick the shaman may tell you that you have slept on an eagle feather or something like that which has made you ill. You could get sick from the eagle. And there were people [shamans] who knew about that.

Lots of people even felt that it was a bad sign to have an eagle fly around the camps in the old days. When birds are supposed to be wild and to live out in the mountains, they shouldn't come around where people live. It looked to the Chiricahua as if they were being sent when they did come, as if they were a bad sign.

But there are also those who express no fear of the eagle. "Eagle feathers are thought to give a person strength. The eagle is not regarded like a coyote [i.e., inherently evil]." Moreover, eagles are trapped and killed for their feathers, and eaglets are occasionally reared in cages until they can be plucked.

In general an unfavorable overtone and some fear mark comments about the buzzard:

Some are afraid of the buzzard. I remember that, when I'd go to pick up a buzzard feather, my father would call out, "Drop that feather!" Most Chiricahua do not think much about buzzards until they have a ceremony performed over them and a shaman gives them some directions about it, such as not to let the shadow of a buzzard fall upon them, or something like that. But these restrictions are not true for every Chiricahua; they are not general.

Another bird that is viewed with circumspection is the parrot:

The Chiricahua were not very familiar with parrots. Once in a while they saw them in Mexico. Only a few people have seen the parrot. They know it mocks you, and they don't like to be around it. They are afraid of it. They say, "Why is it that a bird imitates people? There must be something to it." I have heard people say, "If a bird talks, there must be a witch in him."

Horse, mule, spider, Thunder People, Mountain People.—There are a few creatures and supernaturals which are to be feared only if they are somehow offended. The horse and the mule, the spider, the Thunder People, and the Mountain People comprise this list. Of the first two, it is said:

If you mistreat a horse, if you hit it on the head repeatedly, it may take revenge on you. It will cause you to get sick. Then you must go to a shaman who [illegible] the ceremony of the horse. The mule is bad if you mistreat it; it will cause you to be sick too. The man who knows the horse cures both kinds of sickness.

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"The unborn of the peccary is eaten also. One pig has lots of them."

That the wildcat was formerly eaten is both affirmed and denied. One informant classed it with wolf and fox and said, "We don't like the meat; also it is forbidden and might kill us." It is possible that some individuals used it for food. Everyone wants the skin, and so the animal is killed whenever opportunity offers.

A number of informants have agreed that mountain-lion meat is edible. In addition, the hide is the favorite material for the quiver. Consequently, no opportunity to shoot a cougar is overlooked by the hunters.

Infrequently the chance was afforded to hunt bison. One account tells of a long trip to a point north and east of the present site of Albuquerque and of success in hunting bison there. Occasionally one was found in the vicinity of Hot Springs and was secured by the people of that region. But bison were entirely absent from the greater part of the territory.

In the historic period wild cattle became abundant and were supplemented by domestic stock obtained on raids to the south. The stock introduced by the Europeans became important very early:

> Long ago there were cattle which we hunted and used. The old people say that there were some wild cattle and wild horses, wilder than deer. I don't know where they came from. Many ate burros and mules in those days; many ate horses.
>
> Before the Americans came, a few Chiricahua had cattle, and, of course, there were some with many horses. In wars with the Mexicans they would sometimes steal cattle, and that accounts for the presence of cattle among the Chiricahua. They'd herd the cattle to a river and let them stay around there and increase. Five or six or a dozen men who made the raid would divide the cattle among them, and then the cattle belonged to them personally. Then these men might have enough meat so they wouldn't have to hunt any more for a while.

Many animals are hunted only for their fur. Among these are the badger (from which a skin bag for holding piñon seeds and acorns is made), the beaver, and the otter.

Birds are much more significant as a source of feathers than as food:

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223 262 [186] We don't like the turkey for food because it eats insects. We think it is nasty. When I was at Fort Apache my relatives used to tell me, "Don't go around white soldiers, don't go around Chinamen. They'll feed you hog meat and turkey meat, and these eat nasty things, anything at all." I never heard that turkeys eat snakes, but they eat worms and nasty things. The Chiricahua hardly even eat quails. When they get hungry, some just have to eat birds like the dove. They may eat these when they have to, but they don't like to do it.

That all are not of one mind concerning the inadvisability of using the turkey for food is suggested by other statements, however. Said a member of the Eastern band: "The Hot Springs people eat turkey all right. Some other Indians say it lives on bugs and won't eat it, though."

Evidently the effort made to get turkeys varies too. According to one informant: "They are shot with arrows when they are seen, but they are not hunted; there is no special trip to get them." From others, though, come accounts of organized attempts to flush them: "A group of men goes along a creek to scare turkeys. Another group will be about one half mile away on the other side where they think the turkeys will fly when frightened. They wait there and when the turkeys appear, shoot them with arrows and club them."

[533] Most informants agree that the dove is edible. One man, before singing the "dove song" of the moccasin game,[6] told a story that seems to support this:

[539] The dove used to talk. It was making a nest. Then it said it was going to paint its legs red. "Here in this nest that I build, my little ones will increase. I will go out and look for something to eat for my young ones. Anyone who kills me will be obliged to eat me." It painted its legs red so as to be easily recognized. Since then these birds have been used for food.

[857] Small birds, such as snowbirds and sparrows, are the targets of boys who are perfecting their skill with arrow and sling. Often the boys build a fire and roast and eat their kill at or near their base of operations. Rarely, except in times of dire want, do adults set out on bird hunts. Occasionally, mounted men chase quails to exhaustion and thus secure them in quantity. Some shoot ducks and geese for food, but not everyone will do so, for

[6] See p. 453.

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the same division of opinion concerning their suitability exists as in the case of the turkey. One person, for instance, insisted, "The Chiricahua never eat duck. They just don't like it. I never hear them say why." Yet another man just as positively stated, "The Chiricahua eat ducks, quails, geese, doves, turkeys, and prairie chickens."

Birds are desired for their feathers, and oval or peaked blinds are constructed to catch them: "The bird blind is shaped something like a tepee—the poles slant up together. You put sticks on the top of it so the birds come and sit on it. You can shoot them easily this way."

Eagle feathers are in great demand, and the hunter is always on the lookout for an eagle which has so gorged itself that it is almost helpless: "Sometimes a man is lucky and comes upon an eagle when it has eaten so much that it can't get off the ground quickly. Then the man runs at it and hits it with a club. The eagle is that way—it will eat so much that it can't fly."

Eagles are also deliberately trapped:

> Anyone can kill an eagle and use the feathers for arrows. When they find a dead animal, they put snares around the carcass to capture the eagle. They make an Indian trap. They use sinew, making loops with it which draw up tightly [slipknots] when the eagle steps in one and moves. The carcass or the meat that is used is tied down to a big rock so that the eagle cannot get it easily but must walk about a lot. These knots are all around, covered with grass. They are attached to sticks or brush. When the eagle is caught it is killed with a club, hit on the head. The eagle is not left alive intentionally, but if you hit it and think it is dead and then after it is plucked it gets up again, you leave it alone. Anyone may put out one of these traps.

One informant, a member of the Southern Chiricahua band, claims that eaglets are sometimes taken from a nest in the absence of the parent-birds, and he describes a cage in which they are reared until the feathers are ready for plucking: "They were caught on a mountain slope close to the present Arizona line. They were caught when they were small and were raised. We never caught grown-up ones. People climbed trees to get them."

The eaglets, according to this testimony, are kept in a large cage, approximately ten feet high and thirty inches wide, made of branches tied together with rawhide strips. This cage is secured

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[824] [283] carefully tied, makes a bow string that serves well in emergencies and is even regularly used by some.

To release the arrow, the archer holds the string between his thumb and first finger and assists with his second finger. When the bow is not in use, it is left unstrung. In the hands of a strong man this weapon is quite effective.

[My uncle] made powerful bows. At one hundred yards he could kill a deer instantly. At fifteen yards he could send an arrow through a deer.

A good shot would be one that would send the arrow about a hundred yards with accuracy. The bow worked as fast as the gun in the old days. Formerly, before someone could load the magazine of a gun, you could shoot three arrows from the bow.

[223] [224] [868] For hunting birds and killing pack rats, men fashion smaller bows of the same general construction. Boys who are learning how to use weapons are given these smaller bows.

In any important undertaking a man carries from thirty to forty arrows, and he likes to keep a reserve supply at home. Much time and care, therefore, go into their making and repair. An entire month may be spent on a full set of arrows. The arrows [824] are of two kinds: those of carrizo or reed into which a hardwood foreshaft is fitted and those with the entire shaft of hardwood. For the latter, Apache plume, mulberry, mountain mahogany, or *Fendlera rupicola* is chosen.

[322] When the man gathers arrow wood, he cuts it into appropriate lengths, peels off the bark, scrapes it, and allows it to dry from three to five days. The shaft is straightened between the teeth or [531] is pressed against a heated rock and then is decorated with bands or stripes of black, blue, or red paint. On the upper portion of the shaft, at about the middle of the area which will be covered by the feathers, a narrow band of green or red is often traced.

[239] Tail or wing feathers of the red-tailed hawk, the eagle, the buzzard, or the turkey are next affixed to the butt of the shaft. Turkey feathers, however, "can't stand rough treatment and are used mostly for the arrows used in practice or for boys' arrows." Each feather is split in half and trimmed, and the white substance is scraped from the quill. Three feathers are used, five or six-inch lengths being arranged equidistant from each other and

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Pitch has been applied to the inner surface of the split, and the stone is held in place by sinew bindings on either side of it. Often an animal tail is attached to the end of the handle. An ax of this type, without the tail or any decoration, may serve around camp as a household tool.

The man makes for his own use a sling, a diamond-shaped piece of rawhide, pounded a little and thus softened, with four perforations through the median line of its width. A rawhide string is attached to each side, one with a loop at the end and the other without any. Because of the perforations, the sling can be folded over a stone about two and a half inches long and one inch thick. The loop is placed on the middle finger of the right hand, and the free string is held between the thumb and first finger. The sling is drawn back and whirled just once. As it comes forward the unlooped string is released, hurling the stone.

There are slings of two sizes that the Chiricahua carry. One is for things close by and is short. The other is a long one, for long-distance shooting. You can get to be very accurate with a sling. You never whirl the sling around a lot, as the stone might come out and hit someone. It just goes back once, and then you let it go. You can hurl a stone a hundred and fifty yards with it. It can be used for hunting birds or deer alike.

Finally, there is the stone knife, chipped with another stone. "They used to chip off the hardest rock they could get and use it for a knife." This knife may have a shoulder jutting from the handle end so that it can be tied to the belt or waist, or it may be carried in a rawhide sheath made by the woman.

A man makes a long rope from a piece of buckskin or rawhide by cutting it in a continuous clockwise circle from the outer rim to the center. To form an especially strong rope, he braids several strands of rawhide together. Such a cord or one braided from horse-tail hair makes a serviceable bridle. By shredding yucca leaves and braiding the tough strands, he makes a durable rope which also can be used for tying and hobbling horses or for a bit and bridle.

"Anyone could build a fire. Whoever woke up first did it. A woman can use the fire drill." Yet the fire drill is made by the man and is employed by him most frequently:

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262 some Mescalero and some Chiricahua did partake of fish.
[177] After White contact, horses, mules, and wild steer were added to the diet.

[825] There were many animals, such as the mink, beaver,
[224] muskrat, and weasel, which were not used as food but which were sought for their skins or because their body parts were
• 223 of ceremonial import. Birds such as the eagle, turkey, and turkey buzzard were shot or snared for their feathers or body parts.

224 Head masks were used in stalking deer and antelopes, and head nooses were occasionally strung in the trails for deer. Antelopes were run to exhaustion by relays of men
[223] mounted on fast horses. Oval bird blinds were built at water holes, and from them the hiding hunter would shoot the birds he wanted as they came for water. Eagles and turkey vultures were taken in snares set around the carcass of some dead animal. Occasionally a rabbit surround was held, in which old and young participated and shot or clubbed the prey. The ordinary manner in which a man hunted for larger game, however, was to go out by himself or with a companion, depending upon his knowledge of the habits of the game to lead him to the place where an animal might be browsing, and from there to track it, approach it without being discovered, and dispatch it with a well directed arrow or two.

224 Every aspect of the hunt is governed by rule for the
576 Apache. If he shoots a deer and another man is with him at the time or comes up at that moment, etiquette decrees that he step aside and allow his companion to help himself. The newcomer is entitled to the hide and as much of the meat as he desires. Ordinarily he takes the hide and half of the flesh. If two hunters come upon a third who has just made a kill, they race for the carcass, and the one who touches it first is entitled to the hide. Should both touch the kill at
[526] the same time, the issue is decided by a wrestling match between them.

224 The successful Apache hunter must not turn away the
736 widow or the needy woman empty-handed when he returns